قَاعِدَةٌ فِي الصَّبْرِ

The Principle of PATIENCE

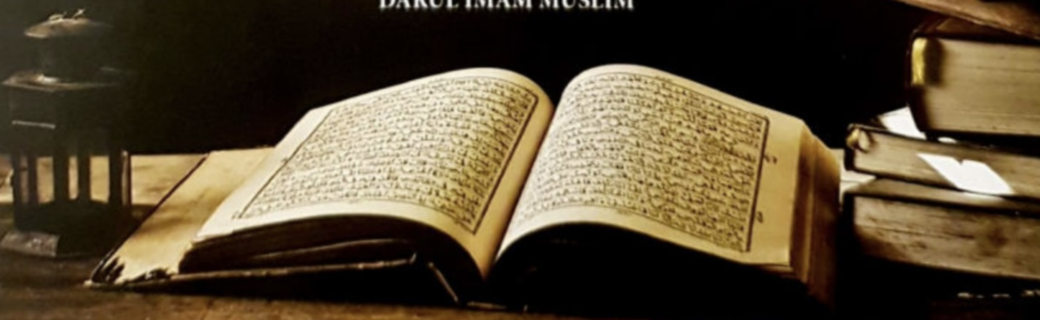
By Shaykh al-Islam

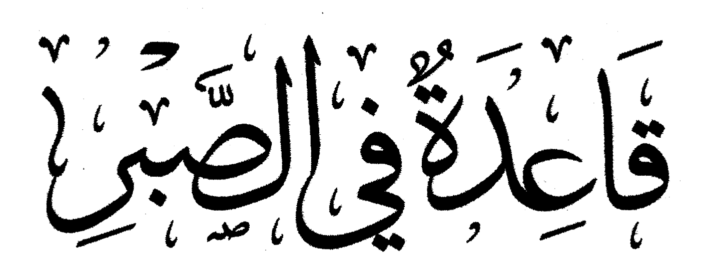
IBN TAYMIYYAH





DARUL IMAM MUSLIM




قَاعِدَةٌ فِي الصَّبْرِ

The Principle of Patience

Published by:
Darul Imam Muslim
www.darulimammuslim.com
contact@darulimammuslim.com

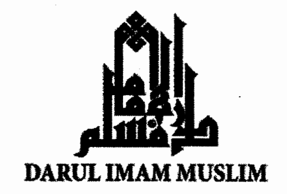
Cover design & typesetting by:
Ihsaan Design, www.ihsaandesign.com



THE PRINCIPLE OF PATIENCE

IBN TAYMIYYAH

Translated by Abū Fāṭimah Azhar Majothi
Edited by Umm 'Abdillah F. Khanom



DARUL IMAM MUSLIM

Arabic Transliteration Chart

th	ث	t	ت	b	ب	a / i / u	ا
d	د	kh	خ	ḥ	ح	j	ج
s	س	z	ز	r	ر	dh	ذ
ṭ	ط	ḍ	ض	ṣ	ص	sh	ش
f	ف	gh	غ	‘a / ’i	ع / ء	ẓ	ظ
m	م	l	ل	k	ك	q	ق
y	ي	w	و	h	ه	n	ن

ī	ـي	ū	ـو	ā	ـى / ـا / آ

aw / au	ـَوْ	ay / ai	ـَيْ

TRANSLATOR'S PREFACE

All praise is due to Allāh and may His peace and blessings be upon Muḥammad, his believing household and Companions. As for what follows:

Abū 'l-ʿAbbās Taqī 'l-Dīn Aḥmad b. ʿAbd al-Ḥalīm b. ʿAbd al-Salām al-Ḥirānī, better known to the world as *Shaykh al-Islām* Ibn Taymiyyah, died at the age of 67 having spent his entire life serving Islam and its sciences.

He spoke the truth as he saw it, after careful investigation of the Qurʿān, Sunnah and statements of the Imāms of the *salaf*, and he would issue fatwas and author books based on them. His enemies and enviers did their utmost best to vilify him before the leaders of the time and accuse him of various blasphemies and transgressions in the religion. As a result of their schemes, Ibn Taymiyyah was imprisoned on seven occasions and served sentences which totalled approximately five years and some days across the last 35 years of his life (693-728 A.H.). It was also in prison, that his soul was returned to its Maker. His student, Ibn ʿAbd al-Hādī states:

> The period of his (final) sickness was 10 or so days and most people were unaware of it and so they were not taken by surprise except on hearing his

> obituary, after which there was severe sorrow and abundant crying and sadness; his close relatives and companions entered his (cell) and the people crowded the gate of the fortress (where he was imprisoned) and its pathways, the Central Masjid of Damascus was full and they prayed over him and carried him (to his grave) over their heads. May Allah have mercy on him and be pleased with him.

Ibn Taymiyyah's funeral was attended by some 10,000 or so people - a sign and attestation to his greatness and his acceptance among the people of knowledge and the people in general. And in this respect, Imām Aḥmad reportedly said:

> Say to the people of innovation: between us and you is the day of funerals!

Although Ibn Taymiyyah was imprisoned so many times, he was never dismayed and continued to call to the truth even if it was at the expense of the people's pleasure. He was a prisoner content with his Lord's decree, patient with what befell him and cognisant of the hidden blessings of being imprisoned for nothing but a true and righteous cause.

During the year 709 A.H., Ibn Taymiyyah was released from the prison in Egypt and honoured by Sulṭān Nāṣir, who had been absent from Egypt and was unaware of what had transpired regarding his imprisonments. The Sulṭān sat with Ibn Taymiyyah in private and showed him some fatwas written by his enemies stating that he should be executed. The Sulṭān offered to execute some of Ibn Taymiyyah's enemies as a punishment for their transgression against him, but instead of taking revenge, *Shaykh al-Islām* praised them and said:

> If they are gone, you will never find in your land those who are similar to them. As for me, then they are acquitted with respect to my right and my own self.

This indicates Ibn Taymiyyah's tremendous tolerance over his enemies and his mercy for them. By pardoning them, he managed to save their lives. When this news reached Qāḍī Ibn Makhlūf al-Mālikī, *Shaykh al-Islam's* nemesis, he said:

> We have not seen anyone more forgiving than Ibn Taymiyyah (from the people). It was not possible for us to carry out our efforts regarding him, but when he was able over us, he pardoned us.

Ibn Taymiyyah's most illustrious student Ibn Qayyim, who was jailed alongside his teacher during his final imprisonment, stated:

> And Allāh knows that I did not see anyone live a purer life than him ever... despite what he suffered from imprisonment, restraint and exhaustion, he was from the purest of people in living and most open-hearted, strong-hearted and most self-contented; the brightness of delight showed on his face.

Ibn Qayyim also relates the following famous words uttered by *Shaykh-ul-Islam* during his imprisonment:

> What can my enemies do to me? My Paradise and Garden are in my heart, wherever I go they are with me, they never separate from me. My imprisonment is a spiritual retreat. Killing me will be martyrdom and removing me from my land is tourism.

Such was his contentment with his Lord's decree that he viewed imprisonment, rather all trials, as a blessing. He said:

> Allāh has opened to me in this fortress during this time (deeper) meanings from the Qur'ān and many things from the sciences of knowledge which many of the scholars have been prevented from.

And:

> If I was offered the amount of gold equivalent to this entire fortress, it would be equal to my gratefulness for this blessing (of being imprisoned).

He reflected over his final imprisonment and said:

> I could never repay them for what has resulted from good to me in it (the prison).[1]

The many instances of Ibn Taymiyyah's exemplary patience have amazed all those who have come to know of the trials he endured in upholding the traditions of the *salaf.* To my delight, I came across a treatise entitled *Qā'idah fī 'l-Ṣabr*

---

[1] For references, refer to Muḥammad ibn ʿAbd al-Hādī al-Maqdisī, *Al-Instiṣār fī Dhikr Aḥwāl Qamiʿ al-Mubtadiʿīn wa Ākhir al-Mujtahidīn Taqī al-Dīn Abī l'-ʿAbbās Aḥmad ibn Taymiyyah;* Shams 'l-Dīn Muḥammad ibn Abī Bakr Ibn Qayyim al-Jawziyyah, *Al-Wābil al-Ṣayyib min 'l-Kalim al-Ṭayyib.*

included in *Jāmiʿ al-Masāʾil* (1/165), a collection of Ibn Taymiyyah's shorter works compiled by our respected *Shaykh* and *Muḥaqqiq* Muḥammad ʿUzair Shams. Although the work is short[2], it nonetheless contains much benefit and lessons and illustrates Ibn Taymiyyah's psychological disposition which strengthened him during his trials and tribulations, and furthermore allowed him to find peace and contentment in situations where most would only fall into despair and depression. Perhaps it will direct us similarly when we face inevitable times of hardship and difficulty.

Written by one in need of Allāh's mercy,
Abū Fāṭimah Azhar Majothi
13 Jamada al-Ula 1435 A.H. - Corresponding to 15 March 2014

---

[2] The original treatise *Qāʾidah fī ʾl-Ṣabr* is thought to be part of a larger work on patience and gratefulness which is no longer extant. This is indicated by Ibn Taymiyya's introduction in which he clearly sets out two principles, patience and gratefulness, but only discusses the former. Furthermore the treatise appears to end abruptly at the mention of the latter principle. If this is indeed a portion of a larger work, then it is likely to be the one referred to by Ibn ʿAbd al-Hādī in *Al-Instiṣār* as *Qāʾidah fī ʾl-Ṣabr wa ʾl-Shukr (The Principle of Patience and Gratefulness)*. Allāh knows best.



IN THE NAME OF ALLĀH,
THE ALL-MERCIFUL, THE BESTOWER OF MERCY.

Shaykh al-Islām Ibn Taymiyyah ﷺ said:

Allāh ﷻ has prepared some good for His believing slaves in every stage (of life): they are always experiencing some blessing from their Lord, whether they encounter what they like or dislike. And Allāh has made His judgments and decrees which He ordains and makes possible for them like trade by which they profit from, or pathways by which they are able to reach Him; just as it is affirmed in the *Ṣaḥīḥ,* from the believers' Imām and master (the Prophet ﷺ), whose name, when every nation will be called by their leaders on the Day of Standing, will be referred to when calling them:

> **Amazing is the affair of the believer. Indeed all of his affairs are good! And that is not for anyone but the believer. If good befalls him, he is grateful and so it is good for him; and if harm**

befalls him, he is patient and so it is good for him.[3]

This hadith is general and incorporates all of Allāh's decrees for His believing slave and indicates that they are something good if a slave is patient when the decree is what is disliked and grateful when it is what is liked. In fact, this concept falls under the title of 'faith' (*Eemān*), just as some of the *salaf* mentioned, that "*faith has two halves: one half is patience and the other is gratitude.*" This is based on the statement of Allāh the Most High:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

Indeed in that are signs for everyone patient and grateful.[4]

If the slave of Allāh considers the entire religion, he will see that it returns in its entirety to patience and gratitude. This is because there are three types of patience:

---

[3] Recorded by Muslim (2999).

[4] Sūrah Ibrāhīm (14):5.

THE FIRST TYPE: PATIENCE IN CARRYING OUT ACTS OF OBEDIENCE (TO ALLĀH). The slave (of Allāh) almost does not carry out the order except after demonstrating some kind of patience, perseverance and struggle against his inner and open enemy. Thus his performance of the obligatory duties and recommended ones are according to this patience.

THE SECOND TYPE: PATIENCE IN REFRAINING FROM PROHIBITIONS. Certainly the soul and its inclinations, Satan's allurement and bad company all invite and encourage one to sins. Therefore, by the strength of one's patience, one is able to leave them. Some of the *salaf* said: "*Good actions are carried out by both the good-doer and evil-doer but no one is able to leave sins except the truthful one.*"

THE THIRD TYPE: PATIENCE WITH WHAT ONE IS AFFLICTED BY, WITHOUT CHOICE. This is of two types:

i. **A type which the creation has no control over, such as sickness and other kinds of God-sent afflictions;** such matters facilitate one's patience as he ise able to witness in them the decree of Allāh and fate and that people have no ability to alter

them. Thereby, a slave of Allāh bears patiently whether he is compelled or given a choice.

If Allāh opens the slave's heart to the doors of contemplation over the benefits of the affliction and all that it contains of favours and grace, he turns from being patient to being grateful and pleased with it. In truth, the affliction transforms into a blessing and both his heart and tongue continue to call out: "*My Lord! Help me to remember You, thank You and worship You well!*"[5]

This condition is either strengthened or weakened in accordance to the strength and weakness of the slave's love for Allāh. In fact, we often find this is a reality of life, as the poet said, addressing his beloved (who harmed him in some way), "*Though it grieves me that you defamed me with evil, It pleased me to know that I crossed your mind.*"

ii. **A type which reaches him at the hands of the people with respect to his wealth, honour or self.** This type is very difficult to bear with patience because the soul feels the pain, it dislikes being

---

[5] A prophetic supplication as recorded by Aḥmad (5/244), Abū Dāwūd (1522) and al-Nasāʿī (3/53).

overpowered and so it seeks revenge. No one is able to bear this type of affliction with patience except the Prophets and the truthful. When our Prophet ﷺ was harmed, he would say: *"May Allāh have mercy on Musa! He was afflicted with greater harms than this but bore it with patience!"*[6]

And the Prophet ﷺ informed the people that one of the past Prophets was beaten by his people and said: *"O Allāh! Forgive my people for indeed they know not!"*[7] It has further been reported from the Prophet ﷺ that something similar happened to him at the hands of his people and he said (a supplication) like this.[8] There are three matters which are combined in the supplication, namely: pardoning them (the wrongdoers), seeking forgiveness for them and excusing them for their ignorance.

The end result of this type of patience is victory, honour, happiness, safety and power in the cause of

---

[6] Recorded by al-Bukhārī (3150) and Muslim (1062).

[7] Recorded by al-Bukhārī (3477) and Muslim (1792).

[8] The supplication was made at the Battle of Uhud and is recorded by al-Ṭabarānī in *Muʿjim al-Kabīr* (5694).

Allāh, in addition to the increase of one's love for Him, the peoples' love for him (the slave) and an increase of knowledge. Accordingly, Allāh the Most High states:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.[9]

By patience and certainty, one is able to attain leadership in the religion; if one was to add to this patience, strength of certainty and faith, he would advance through the levels of happiness by the grace of Allāh the Most High;

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

That is the grace of Allāh, bestowed on whom He wills, and Allāh is the owner of tremendous grace.[10]

---

[9] Sūrah al-Sajdah (32):24.

[10] Sūrah al-Ḥadīd (57):21.

This is why Allāh the Most High states:

ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ • وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ

And thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a tremendous portion.[11]

MANY FACTORS AID THE SLAVE (OF ALLĀH) IN PRACTISING PATIENCE:

1 That one attest to the fact that Allāh ﷻ is the creator of the slaves' actions, their movements, their stationary positions and their wishes; whatever Allāh wills, is; and whatever He wills not, cannot be; no atom in the world, be it the heavens or the earth, moves except by His

[11] Sūrah al-Fuṣṣilat (41):34-35.

permission and will. Thus, the slaves are like instruments (yet they have free-will), so look towards the One who empowered them over you and do not look at their (bad) actions towards you, it will relieve you from worry, grief and sorrow.

2 That the slave (of Allāh) attests to his sins, and that Allāh has only allowed them (his enemies) control over him due to his sins, just as Allāh the Most High states:

وَمَآ أَصَـٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ

And whatever of misfortune befalls you, it is because of what Your hands have earned, and He pardons much.[12]

Thus, when the slave attests that everything which reaches him from dislikeable things is caused by his sins, he busies himself with repentance and seeking forgiveness from them

[12] Sūrah al-Shūrā (42):30.

due to which he has been overcome by the people's censure, blame and slander. And when you see a slave affected by people when they harm him but he does not reproach himself and seek forgiveness, then know that his calamity is truly a great one, but if he repents and seeks forgiveness, saying "*this is because of my sins,*" it turns out to be a blessing in respect to him. ʿAlī b. Abī Ṭālib ﵁ said a statement which is from the gems of speech: "*Let a slave not have hope in anyone but his Lord [for He alone causes good and repels evil], nor let a slave fear anything but his sin [due to its consequence overpowering him].*" And it is reported from him and others that: "*No calamity befalls a person except due to sin, and it is not lifted except by repentance.*"

3 That the slave (of Allāh) realises the fact that the best of rewards which Allāh has promised, is for whoever pardons and is patient, just as He the Most High states:

وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى
ٱللَّهِۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ

The Recompense for an evil is an evil like thereof, but whoever forgives and makes

reconciliation, his reward is due from Allāh. Verily, He likes not the oppressors, polytheists, and wrong-doers.[13]

Mankind is of three types in relation to reciprocation of harm:

i. The oppressor who takes more than his right;
ii. The sparing one who takes the value of his right;
iii. The good-doer who pardons and leaves off his right.

Allah mentioned the three types in this verse, the first part is directed to the sparing ones, its middle to the forerunners (the good doers) and its end to the oppressors.

And a caller will testify on the Day of Standing saying: *"Let him rise whoever's reward is binding upon Allāh (to recompense by His will alone)!"*[14] and none will step forward except the one who forgave and made reconciliation. When he (the slave) sees for himself along with that, that one

[13] Sūrah al-Shūrā (42):40.
[14] Recorded by Ibn Abī Ḥāṭim and others.

loses reward due to retaliation and taking (one's right in the world), patience and forgiveness becomes easy for him.

4 That the slave (of Allāh) realises the fact that when he forgives and reacts well, it causes him to have open-heartedness towards his fellow brethren, and cleanses him from treachery and holding grudges, seeking retaliation or intending evil. And one obtains the sweetness of pardoning which increases his delight and benefit, be it immediate or in the distant future, over any benefit gained by retaliation. And such a person is included in the statement of the Most High:



Verily, Allāh loves the good doers.[15]

Thus, the slave becomes a beloved of Allāh, and his condition becomes like one from whom a *dirham* is taken, but he is compensated with thousands of *dinars* by which he rejoices in what Allāh has bestowed upon him with the utmost joy possible.

---

[15] Sūrah Āl ʿImrān (3):134.

5 That the slave (of Allāh) acknowledges that nobody ever retaliates for himself except that it causes within him humiliation; and when he pardons, Allāh the Most High honours him. This is included in what the truthful and trusted one (i.e. the Prophet ﷺ) informed of, when he said:

> **Allāh does not increase a slave for his action of pardoning except in honour.**[16]

Thus, the honour which one achieves by pardoning is more beloved to him and beneficial than the honour he achieves by retaliating, for indeed this type (which involves retaliation) is honour outwardly but causes shame inwardly, and pardoning may be humiliating inwardly, but it also causes honour inwardly and outwardly.

6 And it is from the greatest benefits: the slave (of Allāh) realises that recompense is in accordance with its like, that he himself is a sinner, an oppressor, and

---

[16] Recorded by Muslim (2588).

that whoever pardons people, Allāh pardons him, and whoever forgives them, Allāh forgives him. Thus, when he realises that his pardoning, excusing and behaving well with them -despite their ill treatment of him- is a cause of Allāh recompensing him with the like of his actions by forgiving him, pardoning him, and doing good to him - despite his sins, and in addition to this, pardoning and being patient is made easy for him. And this benefit suffices the intelligent one.

7 That the slave (of Allāh) knows that when he busies himself with retaliation and reciprocation, his time is wasted, his heart is divided and he loses benefits which are not possible to make up for; and perhaps this is harder upon him than the calamity which reached him due to them. Thus, if he pardons and excuses, his heart and body are free to achieve the benefits which are more important to him than retaliation.

8 That the slave (of Allāh's) retaliation, his taking (his right) and his standing up for it, is merely for himself and for his revenge, but indeed the Messenger of

Allāh ﷺ would never take revenge for himself; so considering he was the best of Allāh's creation and the most noble of them with Allāh, he did not take revenge for himself - even though harming him was a (futile) attempt to harm Allāh and is connected to the rights of the religion, and his self was the noblest, the most pure, most righteous and furthest from every dispraised characteristic, and the most closest to every beautiful characteristic - yet despite this, he did not take revenge. Therefore how can any of us take revenge for ourselves while knowing the faults and evils within us? In-fact, the man who knows his worth, does not consider himself worthy of taking revenge. For him, his self does not have enough value to oblige him to champion his cause.

9 If the slave (of Allāh) is harmed because of something he did for the sake of Allāh (and which was according to His *Shari'ah*), or for something which he was commanded to do out of obedience to Him or prohibited from doing due to it being disobedience to Him, patience is binding upon him and there is no retribution for him; he has been harmed for the sake of Allāh so his reward is with Allāh. Due to this, when the

mujāhidūn in the path of Allāh lose their blood and wealth for Allāh's sake, and these things are not insured, as He has purchased from them their selves and their wealth, it is up to Him to pay the price and not the creation. So whoever seeks the creation to pay the price, there is no price for Allāh to pay for him, for whoever's loss is for the sake of Allāh, it is up to Allāh to take care of his offspring (and other responsibilities).

And if the slave (of Allāh) was harmed due to a sin, then let him turn to himself with blame; and by him blaming himself it will busy him from blaming the one who harmed him. And if he has been harmed in respect to his wealth, then let him resolve to practise patience, for indeed recovering one's wealth is a matter more bitter than having patience. Thus, whoever cannot observe patience over the midday heat, rain, snow, the difficulties of journeys and highway robbers, then there is no need for him to carry out trading. And this is a matter commonly understood amongst people: that whoever is sincere in seeking something, the patience observed in seeking it is recompensed in proportion to his (level of) sincerity.

10 That the slave (of Allāh) realises the fact that Allāh is with him when he is patient, as well as Allāh's love for him and His being pleased with him due to it; so whoever Allāh is with, He repels from him the various kinds of harm and injury which none from His creation can repel. Allāh the Most High states:

وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ

...And be patient; surely, Allāh is with those who the patient ones.[17]

And Allah the Most High states:

وَٱللَّهُ يُحِبُّ ٱلصَّـٰبِرِينَ

...And Allāh loves the patient ones.[18]

11 That the slave (of Allāh) realises that patience is half of faith; he should not

[17] Sūrah al-Anfāl (8):46.

[18] Sūrah Āl ʿImrān (3):146.

substitute even a portion of his faith (in Allāh) to having faith in aiding himself for if he practises patience, then he preserves his faith and protects it from decreasing. And Allāh the Most High defends those who believe.

12 That the slave (of Allāh) realises that his patience is a resolution from him against his own self and an act of his mastery and superiority over it. And when the self is subdued and overpowered by a person, it is not pleased with its subjugation, captivity or it being thrown into destruction. But when a person is obedient to his self and pays attention to it, and is subdued by it, it continues this way until it destroys him, or the mercy from his Lord reaches him. Therefore, had there been nothing in patience except its mastery over the self and Satan, then it would manifest the heart's authority, establish his soldiers, and he is thereby delighted, strengthened and repels his enemy thereby.

13 That the slave (of Allāh) knows that if he practises patience, then Allāh will undoubtedly aid him. Certainly Allāh is the guardian over

the patient one who defers his oppressor over to Him. But whoever attempts to gain victory by taking a stand for himself, then Allāh entrusts him to his own cause, and he remains the only helper to himself. So what comparison is there between the one whose aid is Allāh, the best of helpers, and the one whose aid is himself, the most incapable and weakest of helpers?!

14 That the slave (of Allāh's) patience with the one who harms him and bearing it, in addition to the people rebuking the wrongdoer, leads his opponent to leave oppressing others, feel remorse and seek pardon. Thus, the wrongdoer recants after harming the patient person out of shyness and regret over what he committed; moreover, he may also become a supporter to him. And this is the meaning of the statement of Allāh the Most High:

وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ
فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ◆ وَمَا
يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ

And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].[19]

15 Perhaps one's revenge and reciprocation may be a cause for the increase of his opponent's evildoing, empowering him and his schemes in afflicting different kinds of harms which is something witnessed (in our time). If the slave (of Allāh) is patient and pardons, he would be secure from this danger and the intelligent person would never choose the greater of two harms by repelling the lesser. How often has retaliation and reciprocation led to an evil which a person then found himself unable to defend himself from? And how often have lives, leadership, wealth and kingdoms been lost

---

[19] Sūrah al-Fuṣṣilat (41):34-35.

which would have remained, had the oppressed one pardoned?

16 The person who accustoms himself to seeking revenge and not practising patience will inevitably fall into wrongdoing. This is because the soul does not restrict itself to the precise level of justice due to it, unknowingly and unintentionally; perhaps it may also be unable to restrict itself to the required level of upholding the truth, for anger leads a person to an extreme, whereby he does not comprehend what he is saying or doing. Thus when the slave (of Allāh) is the one oppressed, he anticipates support and honour (from Allāh), whereas if he becomes an oppressor, he anticipates Allāh's hatred and punishment.

17 This oppression which the slave (of Allāh) has suffered is a factor by which either his sins will be expiated or he will be raised in status. So if he sought revenge and did not practise patience, it will not be an atonement for his sins, nor an elevation of his status.

18 The slave (of Allah's) pardoning and patience are from the greatest soldiers belonging to him against his opponent. Certainly whoever practises patience and pardons, will find they are a cause for his enemy's humiliation and fear, and his dread of him and others, who will not stay silent about his opponent even if he does. If one retaliates, all of the above is forfeited. Hence, you find many people who, when they curse or harm someone, they love to receive the same treatment back; if the harm is reciprocated, they find ease and cast off the burden they held.

19 If one was to pardon his opponent, this would lead the opponent to feel that the victim is superior to him and that indeed he has profited over him (by forgiving him); thus the opponent does not cease to perceive himself inferior to him. This is sufficient enough as a virtue and honour of pardoning others.

20 If one pardons and forgives, then this is a good deed which will result in another good

deed and that one would result in another good deed and so on and so forth. Thus, the slave (of Allah's) good deeds will never cease to increase, for the reward of doing good is good, just as the recompense of evil is evil. It may also be a factor of his salvation and eternal bliss, but if he was to seek retaliation and avenge himself, then (all of) that would cease to exist.

The second foundation is gratefulness and it is to work in obedience to Allāh the Most High.



This treatise ends with the praise of Allāh the Most High.
And may He send peace and blessings on our master Muḥammad,
his believing household and Companions.